

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth from Zion."—MICAH IV: 2.

No. 18, Vol. LV.

Monday, May 1, 1893.

Price One Penny.

GENERAL CONFERENCE.

THE Sixty-third Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, April 4, 1893, President Wilford Woodruff presiding.

The following were on the stand: Of the First Presidency—Wilford Woodruff, George Q. Cannon and Joseph F. Smith; of the Quorum of the Twelve Apostles—Lorenzo Snow, Franklin D. Richards, Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, John W. Taylor, Marriner W. Merrill, Anthon H. Lund and Abraham H. Cannon; Patriarch John Smith; of the Presidency of the Seventies—Seymour B. Young, C. D. Fjelsted, John Morgan, B. H. Roberts, George Reynolds and Jonathan G. Kimball; of the Presiding Bishopric—William B. Preston, Robert T. Burton and John R. Winder. There were also a large number of Presidents of Stakes and other leading brethren from various parts of Utah and adjacent states and territories.

Elder Moses Thatcher, of the Quorum of the Twelve Apostles, was unable to be present on account of illness. Elder Heber J. Grant, also of the Quorum of the Twelve, was absent on account of being detained in the east.

The congregation was very large, the great building being filled in every part. There were probably over ten thousand people present.

Conference was called to order by President George Q. Cannon.

The choir and congregation sang:

Come let us anew our journey pursue,
Roll round with the year.

Prayer was offered by Elder Francis M. Lyman.

Singing by the choir and congregation:

Come, come ye saints, no toil nor labor fear,
But with joy wend your way.

PRESIDENT WILFORD WOODRUFF

said he felt to thank God his Heavenly Father that he had the privilege this day of standing in the midst of such a vast congregation in the house of Israel. He also thanked the ten thousand Latter-day Saints whose prayers had ascended to the Lord in his behalf. By the power of God and by their prayers he had been preserved until the present hour. While he did not feel capable of answering his own thoughts in reflecting upon the scenes through which the Latter-day Saints as a people had passed in the years which were gone, still he assured his hearers that his heart was full of blessing and thankfulness towards his brethren and sisters, and all men who had desired to do what was right.

This was a day to which he had looked forward for many years, and when he reflected upon the hundreds and thousands of Elders of Israel, and the Prophets and Apostles with whom he had been associated, many of whom had already passed to the other side of the veil, he marveled at the work which had thus far been accomplished and that his own life had been preserved so long in the midst of this people.

As Latter-day Saints they had great reason for rejoicing before the Lord, and their hearts should be filled with gratitude and thanksgiving unto the Most High for the many blessings vouchsafed unto them.

When he took a retrospect of their position and saw what had been accomplished through God's mercy, by this people, since they arrived in these valleys on the 24th of July, 1847, it was to him a marvel and a wonder. Though many of their brethren—President Brigham Young, who had led them here, and others who were formerly associated with them in this great latter-day work,—had passed away yet he believed that in the spirit world to-day they were deeply interested and rejoicing in the work in which the Latter-day Saints were engaged on this special occasion.

They were expecting (continued President Woodruff) by the blessing of God to enter, in a few days hence, the Temple which had been reared here in the name of the Lord, by His people; and he desired in the short time now at his disposal to bless every Latter-day Saint from the bottom of his heart for what they had done towards the achievement of this grand object. No call, he believed, had ever been made upon any people upon the face of the earth which had met with such a hearty and universal response as that for means to finish the Salt Lake Temple. He felt to thank the Lord for the spirit which had been manifested by the Saints in this respect.

They had erected three temples before this one in these mountain valleys. The Elders of Israel had labored unceasingly to attend to the ordinances of the house of God, both for the living and the dead; because he need hardly tell the Latter-day Saints that these holy temples had been erected for the redemption of the dead as well as blessing the living.

The Prophet Joseph Smith laid the foundation of this Church and

Kingdom and revealed those principles unto us; but no principle had ever been revealed from God to man which had given the Latter-day Saints more joy and consolation than the revelations whereby the Lord had fulfilled the prophecy of one of the ancient prophets, who said that in the last days He would raise up saviors upon Mount Zion, while the Kingdom was the Lord's. That day had come.

He himself well remembered the time when that revelation was given—the feeling which thrilled their hearts and souls when they realized that in their day and generation they had the power to go forth and attend to these ordinances for their dead progenitors, the same as for those who were still living in the flesh. They did not hesitate, as soon as that revelation came, to make a commencement of this Temple work, and there were scores of men around him to-day who had labored for years in these temples in this way. He greatly rejoiced at the thought that when he himself entered the spirit world he would meet those of his progenitors who, perhaps, had never heard the true Gospel, who never saw a prophet, apostle, or other inspired man while in the flesh; and as Jesus went and “preached to the spirits in prison” in His day, so would those men who now lived and held the keys of the Priesthood when they passed behind the veil also preach to “spirits in prison,” open the prison doors and let the prisoners free. In all his labors in the cause of this Gospel, for some sixty years, there was no kind of work which he had performed with greater satisfaction than that of redemption for his dead. Who could not, indeed, rejoice before the Lord when he contemplated the future of this great work in the Rocky Mountains and the privileges which they enjoyed?

He was thankful the day had come when they had the opportunity of dedicating this Temple unto the Lord, and into which the vast number of people who dwell in this region of the country would be able to enter and perform the ordinances required of them without having to travel long distances, as had been the case hitherto.

He had seen some serious times in the history of this Church—at Kirtland for instance; but when he first heard Joseph Smith preach he knew that he was a Prophet of God. Of that he then had all the testimony he needed. The Prophet Joseph, however, had labored in the cause of this Church and Kingdom about fourteen years only from the time of his ordination until he was martyred. He nevertheless performed a great mission.

At his own advanced age he thanked God that he was surrounded by a quorum of Apostles among whom there existed such a spirit of unity; they were united as the heart of one man. He firmly believed that any one of them would die for him if needs be, and he would do the same for either of them should the Lord require it at his hands. There was a love between all of them that the world knew not of—a love which distinguished all men who bore the Priesthood from the rest of the world.

The Lord had always chosen the weak things of the earth to confound the wise, as he had promised; and this is a principle which he (the speaker) had thought much about from his boyhood. His own view was that the Lord had done this because he desired to choose an element

which he could handle and make use of. Many of the Apostles of old were poor fishermen, but they were ready to yield up their lives for the Gospel's sake, without any regard whatever for the honors of the world.

So in our own day and generation. Joseph Smith was called an ignorant, illiterate boy. In some respects he might have been, as the world understood it; but he was ordained, before the foundation of the world, to lay the foundation of the Church and Kingdom of God. Had not this been God's work, and had it not been sustained by His power from the very beginning? In proof of this the speaker instanced the remarkable gathering of the Saints to these mountains and their wonderful preservation through persecution and trial. As with Joseph Smith, he said, so with Presidents Brigham Young and John Taylor. Could they have been bought with gold or turned away from the work with which they had identified themselves? No; they were a class of men whom the Lord could handle and make use of, and the same remark applied to hundreds and thousands of Elders in Israel to-day, who had been called from the plow and hammer, and many of whom had gone forth among the nations, carrying the Gospel message, without purse or scrip.

This is the work of God and not of man; therefore let us try to live our religion, to do our duty, and to magnify our calling during the little time we have to live here on earth. Through all our trials, afflictions and tribulations we are growing here upon the tops of the mountains, in fulfillment of God's commands. The Lord is watching over us. Let us not be discouraged, but seek to do what is right. Remember our prayers before the Lord, keep the faith, and live in the way that we may enjoy the Spirit of the Lord; so that when we get through our mission here our works will follow us to the other side of the veil. I pray God to bless you and to pour out His Holy Spirit upon this people.

PRESIDENT GEORGE Q. CANNON

addressed the assemblage. He began by speaking of the many reasons for the Latter-day Saints being thankful to God. They had been specially blessed, favored and preserved. He next treated upon the remarkable character of the history of the Church, many of its scenes having been intensely dramatic. He then graphically depicted some of the events in point. The self sacrifice of the Saints, displayed during the whole career of the Church, was made a feature of the interesting discourse. They had adhered with striking fidelity to the mission which God had given them—the establishment of a work which would ultimately redeem mankind from every undesirable and oppressive condition. Comparatively few had stepped aside from the pursuit of this exalted motive. Those who had done so had lost the Spirit of God and renewed their affiliations with the sordid conditions and aims which influenced the world. The position of the Saints was unique. God had, to use a homely phrase, taken them into partnership. They called it a covenant. The Almighty was always true to His part of the contract. The whole history of the community had shown this. The speaker dwelt for some time upon the wonderful changes in the condition of the Saints that had occurred recently. Their temples and institutions generally had been in jeopardy. These clouds had been

removed. Because of our speaking of what God intended to do in the future, by the ultimate establishment of His kingdom, some people had imbibed the idea that they were antagonistic toward the institutions of the world. This was an incorrect view of our position, which was to preserve the rights of all people and protect them in their liberties. The anticipated beneficent results to the world would be brought about by the increase of light and the practice of true morality in its widest sense. The incorrect idea concerning us had been superinduced to some extent by the fact that we had contested in the courts special legislation which had been enacted against us. Our course in this respect would yet be approved by all right-thinking people. The speaker dwelt upon the change of sentiment that had lately taken place in relation to the Saints. The latter were being viewed by many people in their true character. The falsehoods which had been circulated about this community were beginning to lose their effect. The fact that the mission of the Saints was one of peace and good will to all men was gradually being appreciated. The concluding portion of the discourse was devoted to showing the benefits accruing from taking counsel from the servants of God, and to showing the need of all possessing a repentant and forgiving spirit toward each other, that the Saints might be united and receive the blessing of God when they should enter His Temple and participate in its dedication.

The foregoing is not a synopsis of President Cannon's discourse, but merely embodies a few allusions to some of its leading features.

The choir sang the anthem:

Jesus, I my cross have taken.

Benediction by Patriarch John Smith.

Afternoon session, Tuesday, April 4.

The choir and congregation sang:

Redeemer of Israel, our only delight,
On whom for a blessing we call.

Prayer by Elder Brigham Young.

Singing by the choir:

Come, dearest Lord, descend and dwell,
By faith and love, in every breast.

This afternoon the congregation was so large as not only to occupy all the seating capacity, but likewise nearly all of the standing room.

PRESIDENT JOSEPH F. SMITH

was the first speaker. He warned the people to be on their guard against pickpockets and other bad characters, who had probably been attracted to this city from other places by the conference and dedication, thinking it a good time to practice their trade among the crowds which would be drawn together on this special occasion.

He felt grateful for the privilege of meeting with the Saints under such favorable circumstances and conditions at this time, and he prayed that the Lord would pour out His Holy Spirit abundantly upon all those of His faithful Saints who had assembled together. This was a great time

for them as a people. Zion was growing, and the people of God were multiplying. We were in a great Gospel school, wherein we should be faithful students, in order that we might be prepared for the great responsibility which might devolve upon us as the people of God. One of the great lessons necessary for the Latter-day Saints to learn was that that which was spiritual was above and superior to that which was temporal. They should set their hearts above things far higher than this world could afford. It was necessary that every man and woman should bring himself and herself to the standard that they could say in their hearts, "Father, Thy will, not mine, be done."

We were now preparing to go, day by day, into this Temple which had been in course of erection during the last forty years, for the purpose of presenting ourselves before the Lord and making unto Him the offerings of our handiwork. He was thankful that we had been so successful in this labor, and that we had been permitted to accomplish it in the time we had; also to see the excellent spirit and kindly feeling which had been manifested by the Latter-day Saints everywhere in relation to this undertaking. He was likewise grateful to God His Heavenly Father for the liberality which the people had shown in contributing of their means, within the last year especially, towards the completion of this house. The Lord, he was sure, was well pleased with the Saints for what they had thus done; and he felt convinced that the majority of the people among us were in possession of the right spirit—the spirit of the Gospel. We must not go into God's holy Temple with any bitterness in our hearts one towards another, with hatred in our soul towards our neighbor, but must humble ourselves before the Lord as little children.

[TO BE CONTINUED.]

FACTS AND EVENTS.

The losses among the Lake shipping, U. S. A., caused by the gale on April 19 last, is now known to amount to three million dollars. Nine lives were lost.

A hundred and sixty-one men of the Columbian guard, the special force enrolled for service at the World's Fair, have resigned their posts, being dissatisfied with their pay.

The Ohio, U. S. A., legislature has passed a bill declaring hazing to be a misdemeanor punishable by a fine of from \$100 to \$200, and imprisonment for six months or two years.

Latest details as to the terrible storm which has passed over the western states of America show that at least fifty lives have been lost, while the damage to property amounts to hundreds of thousands of dollars.

Reports from Zante state that the loss of life caused by the last earthquake is much greater than was at first stated. Up to April 24 over a hundred dead bodies had been recovered from the ruins. The terror-stricken inhabitants are seeking safety in flight.

Mr. Edwin Booth, the leading actor of America, has had a paralytic stroke, caused by a rupture of one of the blood vessels in the brain, and his illness has made a great impression in New York, both in circles connected with the stage and in general society.

Colonel Murphy, a well-known lawyer, of Washington, D. C., U. S. A., disappeared on March 4. On April 20 a peculiar odor issuing from his office caused the door to be forced, when his body was found seated in the chair at his desk. He had been dead six weeks.

Dispatches from America state that several places there have been visited by another cyclone, which has caused much damage to property and serious loss of life.

An outbreak of smallpox has occurred among a party of three hundred immigrants to Canada, those affected being chiefly Russian Jews. The disease developed on the colonist train, and the whole party were placed in quarantine at Winnipeg, suspicious cases being isolated.

The Roman Catholic workmen on Queen's Island, Belfast, were on April 24 chased out of the yards, some being severely beaten. A company of military and a large force of police who attempted to preserve order were stoned by the rioters, but upon the soldiers preparing to charge, the mob decamped. In the evening the disturbances were renewed, but the military prevented the opposing factions coming into conflict.

An appeal against the Home-rule bill has been issued by Scotsmen resident in Ireland to their fellow-countrymen in Scotland, in which it is declared that an Irish Parliament would be but the echo of priestly rule, that the proposed measure would destroy the manufactures and industries of Ireland, and that Ulster's success is due to an industrious and law-abiding population who heed not the agitated and mercenary politician.

The Prince Edward Island Legislature, which last year passed a bill, subsequently vetoed, abolishing the upper house of that Provincial Legislature, has now sanctioned a measure abolishing both houses, and providing for the constitution of a new chamber of thirty, to be elected—one half by manhood suffrage, and one half on a property qualification of not less than £65. It has also demanded tariff reform and reciprocity with the United States.

President Cleveland, interviewed regarding the currency question, is represented to have denied that the redemption of treasury notes, except in gold, was contemplated by the government. He and the cabinet, he declared, were in absolute harmony regarding the determination to exercise the power conferred upon them to maintain public credit, to keep faith with the public, to preserve the parity between the two metals and between all the financial obligations of the government. He added that the country's strong credit was unimpaired.

News has been received from Tangiers that a number of mounted Moors purposely rode over an assembly of Jews in the city of Tatuan and trampled one to death, while several others were injured by the hoofs of the horses. Not content with this outrage the Moors molested the Jews while they were burying the murdered man. They jeered the funeral rites, and finally attacked the Jews, who fled in all directions. The Jewish inhabitants of the city are in a state of alarm, and are unable to leave their houses for fear of ill-treatment. The Spanish consul has interfered, and a later report states that order is being restored.

The province of Chihuahua, Mexico, from the Cordillera to the coast, has been thrown into a state of great excitement and alarm recently by a highly successful raid which has been committed by outlaws, and which has already assumed proportions of a rebellion. Amalla, a notorious bandit and fugitive from justice, who lately sought refuge in New Mexico, returned to Chihuahua at the head of a band of outlaws and captured Tomaxachio, an important mining town beyond the Sierra Madre chain of mountains. The inhabitants offered little resistance, but several of the business men who endeavored to defend their establishments were wounded. After the town had been sacked Amalla went southward towards Tomschica. At Santa Ana de Tamaalipas he attacked a force of 300 hundred men, who surrendered and joined the outlaws. A small government force pursued them, but near Santa Thomas the latter fell into a carefully-laid trap which Amalla had prepared for them. A few miles from the town the road from Guerrero runs through a forest thick with undergrowth, and here the outlaws lay in ambush waiting for the approach of the enemy. As soon as the federal troops reached the spot the rebels sprang upon them. The soldiers were cut down before they recovered from their surprise, and after a feeble and ineffectual resistance they fled, leaving 130 killed and wounded on the field. The rebel loss was small.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MAY 1, 1893.

DEDICATED!

THE building, which, above all others on earth, excites the interest and warms the heart of the faithful Latter-day Saint, was dedicated on the sixth of April to the Most High God, President Wilford Woodruff offering the dedicatory prayer. Since that memorable day in the year 1848, when the late President Brigham Young saw in the spirit the present noble edifice, in all its massive solidity and exquisite beauty, until the present day, the blessings of Jehovah have rested abundantly upon it. For forty years have the Latter-day Saints been toiling to complete this mighty and enduring bond of union between time and eternity. And now the flower that sweetens the air, the breeze that rocks the flower on its stem, the rain drops which swell the mighty river, the dew-drop that refreshes the smallest sprig of moss, the mighty sun that warms and cheers the millions of creatures that live in its light—seem to proclaim the joyful tidings, "Your labors are accepted; the Son of Man is satisfied with your proceedings this day."

The services beginning the dedication were held in the upper room of the great Temple on Thursday morning, April 6. After singing by the choir, the female members of which were robed in white, President Woodruff offered up the dedicatory prayer, which will be published in full in the General Conference proceedings. At the conclusion of the prayer the people joined in the "Hosanna Shout" as follows: "Hosanna, Hosanna, Hosanna, to God and the Lamb, Amen, Amen, Amen," which was accompanied by the waving of handkerchiefs. After singing by the choir, brief remarks were made by Presidents Woodruff, Cannon, and Smith. The latter spoke feelingly of his emotions on this great occasion, and was moved to tears, as were many of the audience. He requested an expression from those present as to whether they felt that the Lord had accepted the house dedicated to Him, and a tremendous and unanimous shout was given in response.

Through the efforts of many persons, whose minds have been saturated with inexcusable ignorance and wilful prejudice, the people of the world have been led to believe that these Temples were erected for the purpose of performing therein certain dark and foul ordinances. On the contrary,

the rites and ceremonies performed in these Houses of the Lord, are of the utmost importance to the human family. In them man can receive all those ordinances necessary, after he has departed this life, to enable him to walk back into the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the Holy Priesthood, and to gain his eternal exaltation in spite of earth and hell. The Latter-day Saints believe that no human being can come into this world without increasing or diminishing the sum total of human happiness, not only of the present, but of every subsequent age of humanity. No one can detach himself from this connection. There is no sequestered spot on the universe, no dark niche along the disc of non-existence, to which he can retreat from his relations with others, where he can withdraw the influence of his existence upon the moral destiny of the world; everywhere his presence or absence will be felt; everywhere he will have companions who will be better or worse for his influence. He is forming characters for eternity. Whose? His own or others? Both; and in that momentous fact lies the peril and responsibility of his existence. Thousands of his fellow-beings will yearly enter eternity with characters differing from those they would have carried thither had he never lived, and it was the realization of this sublime truth that caused the Prophet Malachi to prophesy that "the hearts of the children should be turned to the fathers, and the hearts of the fathers to the children in the last days, lest the Lord should come and smite the earth with a curse."

Aside from the belief of this people that the Temple in Salt Lake City is the one described in the first two verses of the fourth chapter of Micah, the fact that it has been built on the place and according to the pattern that the Lord designated, appears to be so strange to the people of the nations of the earth that they are now gathering from all parts of the world, saying one to another, "Come, and let us go up to the mountain of the house of the Lord, to the house of the God of Jacob." What do they go up there for? Why do they travel thousands of miles across land and sea to go to the mountain of the house of the Lord? "That He may teach us of His ways, that we may walk in His paths." Can they not be taught in His ways in their own chapels, which have been built in England, Germany, Scandinavia, Switzerland, or wherever they may have resided? No; there are no temples of the Lord in these lands; they have no teachers authorized of God, no Prophets and Apostles, inspired by and called of God, to officiate, as did the ancient Apostles; no one to say to them, "Thus saith the Lord God," by new revelation; no visions are manifested among them; no angels have honored their houses of worship with their presence; no fire has descended from heaven to light up their cathedrals and sanctuaries; they have lost all confidence in their teachers; and, consequently, they desire to journey to that sacred spot, hallowed by ordinances performed for the living and the dead, where they can be taught in His ways and can walk in His paths.

It must be a prospect pleasing to God to see His children beautifying in His eyes, and drawing nearer to Him by ties which bind on earth as well as

in heaven. That pleasure must be increased when He perceives the Saints fasting and praying, for it is in so doing that the most lively perceptions of His excellence, and the most tranquil confidence in His favor, are attained. In so august a presence distinctions are lost, and all beings are reduced to the same level. In this reflection, and the bright hopes for the future, is ample reward for all the expenditure of means and labor that the progress of the Salt Lake and other Temples has witnessed. It is the thought that the Son of Man has now a place to lay His head—a house which He can call His own, to rest over night, and tarry as long as He pleases, that gives joy to the soul. It is the assurance of these things, and the knowledge of better things in store for the faithful, that raise feelings of no ordinary kind in the bosom of every Saint of God, for they not only contemplate the return of the Messiah in power and glory, but the sublime spectacle of the glories of heaven's King resting down upon the workmanship of their hands.

W. B. D., JR.

It is, indeed, refreshing when, in this age of bigotry and sectarianism, one can meet with an editor, who, in dealing with "Mormonism," can write in a manner that hides the ear marks of that spirit of ignorance which gives a sort of eternity to prejudice and perpetuity to error. The *Lowestoft Journal*, of April 15, devotes nearly a column to an account of the proceedings of the Norwich Conference of the Latter-day Saints, held at Lowestoft, April 9, which for accuracy and fairness is a model, and shows that the reporter who attended the services not only lacked the inexcusable ignorance and wilful prejudice characteristic of the average English scribe, but penned a truthful and thoughtful synopsis, which is as surprising as it is pleasurable. Following is an extract from the article: "The annual conference at Lowestoft of the Latter-day Saints was held on Sunday in the unassuming little chapel of the sect, situate in Chapel Street. Many Lowestoftians have emigrated to Utah, the Zion of the Saints, and consequently between these 'peculiar people' and our flourishing fashionable watering place, a strong tie exists. The origin, growth, and present condition of the sect, forms a curious and instructive chapter in the history of religions. Since they first sprung into existence they have gone on rapidly increasing in influence and numbers. They have borne the brunt of calumny and misrepresentation, endured the severest persecutions, and, in spite of every conceivable obstruction, triumphantly vindicated the earnestness and severity of their faith and the practical objects which they have considered their special mission to realize in the world. Their progress within the last 30 years has been extraordinarily rapid, and is utterly unparalleled in the history of any other body of religionists. The system of government under which they live is described by themselves a 'Theo-democracy.' They contend that they constitute the only true church of God and Jesus Christ; and they profess to rest their hopes on the expectation of divine intervention, and gathering to themselves all who are destined and prepared to embrace the 'true and Everlasting Gospel.' What are called traveling Elders, not selected because of their education or special powers of eloquence, but

taken promiscuously from the fields, the workshops, and the cattle ranches, are sent all over the world to preach the Gospel according to Latter-day Saint views to all the nations of the earth."

A PLEASING feature of the scenes prior to the dedication of the Salt Lake Temple was the issuing of a large number of invitations by the First Presidency of the Church, to prominent Gentile citizens of the city, to go through the building and inspect its workmanship. The *Herald* says: "Every portion of the building was thrown open to the inspection of the visitors, who wandered from one scene of enchanting splendor to another in dumb amazement and delight. It is doubtful if any one present had ever witnessed, or even dreamed of such glorious visions of beauty and magnificence. The grandeur of the building and the chaste splendor of the embellishments were indelibly impressed upon the minds and hearts of those who attended, and each left the edifice with the feeling that he had enjoyed such a privilege as seldom falls to the lot of mortal to enjoy." This action of admitting "outsiders," as visitors, before the dedication seems to have done a wonderful amount of good, and made an excellent feeling among the Gentiles as they were expressive of the best of feeling. A vast amount of prejudice has also been removed.

RELEASES AND APPOINTMENTS.—Elder T. A. Clawson is honorably released from his labors as President of the London Conference, to return home.

Elder S. B. Clawson is honorably released from his labors as traveling Elder in the London Conference, to return home.

Elder G. H. Hall is released from his labors as traveling Elder in the Leeds Conference and is appointed to preside over the London Conference.

Elder David Williams is released from his labors as traveling Elder in the Liverpool Conference, and is appointed to labor as traveling Elder in the Welsh Conference.

NORWICH CONFERENCE.

MINUTES of the Norwich Conference held in the Latter-day Saints' Chapel, Chapel Street, Lowestoft, Sunday, April 9, 1893. There were present: President Alfred Solomon, of the Liverpool office; J. D. Owen, traveling Elder in the London Conference; C. W. Watts, President of, and F. M. Castleton, Joseph Campbell, C. F. Harris, H. A. White, and W. W. Pace, traveling Elders in the Norwich Conference.

10:30 a.m. Singing. Prayer by Elder Castleton. Singing.

President Watts said we had met to worship the Lord, and to teach those who had not embraced the Gospel the necessity of obedience to the laws and ordinances of the same, as taught by our Lord and Savior Jesus Christ for the salvation of the human family.

Elder Harris said we had met to be encouraged in the work of the Lord. We had the plan of salvation, and thousands could bear testimony to its restoration in this the nineteenth century. Its principles were the same as those taught by Jesus and His Apostles, viz., faith in the Lord Jesus Christ, repentance, baptism, and the laying on of hands for the gift of the

Holy Ghost. These were the fundamental principles taught by the Savior and restored to Joseph Smith.

Elder Owen was thankful to have the privilege of meeting with the Saints of the Norwich Conference, and to come forth to the world to proclaim the Gospel to those who sit in darkness. He showed from Scripture that faith in the Lord Jesus Christ was the first principle of the Gospel; that repentance was the result of faith, and that the Gospel was proclaimed to the world with price.

President Solomon said that a great many reflections had passed through his mind relative to the testimonies of those who had preceded him. The Elders sent out in the world had not been educated to preach the Gospel, but were taken from their various avocations of life. He compared them to those the Savior chose when upon the earth, who always selected the weak things of the earth to confound the wise. The servants of God had the same power to-day as they had anciently to bind on earth and it should be bound in heaven. But men of to-day were taught in the so-called schools of divinity for years to learn to preach a false doctrine. The Lord chose men who were honest in heart and gave them the Holy Ghost to teach them. If people would embrace the Gospel and do the will of the Father they would know of the doctrine whether it was of God or of man.

Singing. Benediction by Elder White.

2:30 p.m. Singing. Prayer by Elder Harris. Singing.

The Sacrament was administered by Elders Castleton and Campbell.

President Solomon spoke upon the Sacrament of the Lord's Supper, and showed that when the Saints partook of it worthily their hearts should be free from malice, and if they ate and drank unworthily they ate and drank condemnation to their own souls. We partook of the emblems of the flesh and the blood of the Lord in commemoration of His suffering and death.

Elder White referred to the teachings of the Savior and His Apostles, and said it was essential for all the children of men to yield obedience to the ordinances of the Gospel as they were delivered to the Son from the Father and revealed by Him to the children of men. We must do more than simply have faith; we must repent of our sins, cease to do evil and learn to do well, then be baptized by immersion for the remission of sins. He referred to the Savior complying with the ordinance to fulfil all righteousness and to set an example for the people to follow. Not that He had committed any sin, but to show the people that it is a law of heaven. He also referred to the Apostles laying on hands for the reception of the Holy Ghost, and proved from the Scriptures that these are the fundamental principles of the Gospel of Christ. He bore testimony to the restoration of the Gospel through the Prophet Joseph Smith, and that the signs follow the believer to-day as anciently.

Elder Pace showed that the organization of the Church of Jesus Christ of Latter-day Saints compared in every particular with the primitive Church, and that the members of the same enjoyed all the gifts and blessings that the former-day Saints enjoyed.

Elder Castleton spoke at some length upon the subject of repentance,

showing that it is necessary that one should repent from all his evil doings. He referred to Paul and Silas going to Philippi where they were cast into prison, and how, while they were incarcerated there, an earthquake caused the prison doors to open. Their jailor was about to take his life when Paul said, "Do thyself no harm; we are all here." This convinced that jailor that Paul and Silas were servants of the Lord, and he inquired what he should do to be saved. Paul instructed him to believe upon the Lord Jesus Christ and that he should be saved. Then he spake unto them the word of the Lord, and took him the same hour of the night and baptized him and all his house.

The authorities of the Church, of the European Mission, and of the Norwich Conference were presented and unanimously sustained.

The Conference report for the last six months was read, which showed : meetings held 156; cottage visits 34; Sunday School sessions 23; tracts distributed 21,377; books sold 23; loaned 133; baptized 5; children blessed 1; emigrated 1; High Priest 1; Seventies 5; Elders 10; Teachers 2; Deacons 2; members 92; total officers and members 112.

Singing. Benediction by Elder Watts.

6:30 p.m. Singing. Prayer by Elder Campbell. Singing.

President Watts referred to the atonement of our Savior, and said it was by the grace of God that we were saved; but in order for Christ's blood to prove efficacious to the cleansing of our sins, we must embrace the Gospel as He taught it. He referred to the teaching of John the Baptist, who came to prepare the people for the coming of our Savior, and showed the harmony of the Gospel taught by the Savior and His Apostles with that taught by the Latter-day Saints, and that when men are inspired by the Holy Ghost they will teach the same Gospel that Jesus taught. He also referred to the revelations of John while upon the Isle of Patmos, relative to the restoration of the Gospel by the angel; and bore testimony that the angel had restored the Gospel to Joseph Smith.

President Solomon said that the words spoken by Elder Watts were true. He referred to the dedication of the Salt Lake Temple, and said that the Latter-day Saints were a temple-building people. This was in fulfillment of the Scriptures: that the Lord's house should be established in the tops of the mountains, and people would be heard to say, come let us go up to the mountain of the Lord, to the house of the God of Jacob. The Latter-day Saints were assiduously engaged in their labors in the temples redeeming their dead. He bore testimony that Joseph Smith was a Prophet of God, and that he knew the Gospel had been restored to the earth.

Elder Campbell knew that the testimonies of his brethren were true, and that people must embrace the Gospel as it had been portrayed by the Elders, because they were teaching the same religion that the Savior instituted for the salvation of the human family. The Gospel had been restored in its simplicity by the angel that John saw flying with the Gospel to preach to them that dwell upon the earth. He bore testimony that Joseph Smith was an instrument in the hands of the Lord in receiving the heavenly messenger.

Singing. Benediction by Elder Pace.

A Priesthood meeting was held on Monday, April 10, at which the Elders reported their labors, and received many good instructions from President Solomon. The meetings were well attended both by the Saints and strangers, and all seemed to enjoy themselves.

JOSEPH CAMPBELL, Clerk of Conference.

A QUESTION OF SALARY.

ELDER C. P. MARGETTS, who is laboring in the Southern states as a missionary, sends a clipping which has been furnished the *News* from the Hartsville, S. C. *Messenger*, in which the labors of the Elders of our Church are strongly condemned. The point made by the *Messenger*, leaving the scurrility of the language out of consideration, would be well worth a thorough discussion, for it seems to be a vital one to modern Christianity.

The *Messenger* charges that the Mormon Elders proclaim a "free Gospel," while Methodists, Baptists, Presbyterians, etc., are preaching only for the money there is in it. "No sane man," we are told, "wants a preacher to labor for nothing. The majority of our preachers have families to support, and how are they to support them without a compensation for their labors? As matters stand, it is a difficult task to convince many church members that it is their duty to 'pay according to their means,' hence it is an easy matter to see the troubles these Elders will bring about if their course is not checked."

It cannot escape notice that our cotemporary, in putting on the armor in defense of salaried clergymen, uses very much the same argument that once made such a stir in Ephesus, where Paul, the great Apostle, was proclaiming the Gospel free of charge. Demetrius, the silversmith, who with others was engaged in making statuettes of Diana, perceiving that the Gospel was opposed to this trade, addressed his co-laborers as follows:

Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people * * * so that this our craft is in danger.

That was the difficulty then, and that is *the* trouble anticipated as a result of the labors of the ministers of the Gospel now.

The salaried ministers and their champions need to be reminded, it seems, of the fact that no objection is raised to a minister of the Gospel receiving the necessities of life at the hands of those to whose spiritual wants he administers. That is not the point at all. Our Savior in sending His disciples out to preach the Gospel states expressly that "a laborer is worthy of his food" (Matt. x: 10, revised version), and Paul emphasizes this truth in his instructions to the churches. About this, then, there is no difference of opinion.

A great many of the ministers of the world, however, are not content with this. The preaching of the Gospel has been made a profession, a trade, a means whereby to make a living. And many look upon it in no other light than any other secular occupation. When it has come to this

that a young man with no religious inclination whatever goes to college studies theology and looks about for a chance to be appointed a preacher at a stipulated sum a month, then it is time to raise an earnest protest. Then the Gospel is made merchandise and the sanctuary defiled to a lamentable degree. How many ministers act as if they considered the house of the Lord a market place! With them the only question is to get the most remunerative position possible. This is the objectionable feature of a stipulated salary for preachers. Were there no money in preaching, only those who were called by God and felt it a duty to obey would engage in it. Then the power of the Gospel would go with its proclamation and Christianity would be saved from being a farce. As it is, it stands condemned by the divine word; for the gift of God cannot be obtained for money. And it stands condemned by honest men and women, by the thousands or millions, who prefer to be considered infidels to being parties to a pious fraud.—*Deseret News*.

UTAH NEWS.

(Summarized from Territorial papers.)

The 100,000 improvement 5 per cent. bonds, issued by Ogden City, have been sold at a premium of \$2,700.

Salt Lake City is to have a new census taken. The City Council have so ordered, and that it be done at once.

W. K. Reid, of Manti, has been appointed by President Cleveland as probate judge of Sanpete county, Utah.

The Wasatch Asphaltum Company started up their new works at Salt Lake City on April 11. They have a capacity of 100 tons per day.

Salt Lake City is the healthiest city in the world. The death rate for the year 1892 was but 11.93 per thousand, while that of the month of January, 1893, fell as low as 10.80, and for February to 9.77.

Salt Lake City's usual conference storm came on the tenth instant. It commenced snowing in the morning, and later turned to rain, a heavy storm continuing all day, and by night the streets were flooded.

Ogden is threatened with a deluge. The warm weather is melting the snow in the hills so fast that Ogden and Weber rivers are overflowing their banks, and it is feared the lower parts of the city will be inundated.

Dwyer & Crosgrove of Montana have been given the contracts to erect the buildings for the copper refinery—eight brick and two wooden buildings. They will commence work at once, and will employ about 200 men.

On January 26, William Crawford, a wealthy rancher of Rich county, Utah, drove into Evanston, Wyoming, hitched his animal in front of a business house, and mysteriously disappeared. The supposition is that he has been murdered, and on March 28, Byron Sessions, on application of a brother of the missing man, was appointed receiver of the estate which is said to be worth at least \$150,000.

As a result of the trouble growing out of the recent strike of the miners at the Bullion Beck and Champion mine, at Eureka, Hyrum S. Hyde, a son of the late Apostle Orson Hyde, was shot through the body on March 31, and supposed fatally wounded. His assailants were two men named Pat. Sullivan and Albert Collins, strikers. Young Hyde is about twenty-three years old and a native of Spring City, Sanpete County, but lately was employed as watchman at the mine named. The day previous two non-union men had been waylaid and beaten by union men.